

THE  
DESIGNE  
OF GOD

In the S A I N T S :

O R,

The Spirit transporting the  
minde of a Christian from the  
humane Nature into the divine.

In the carrying on of which Designe,  
the Saint is a meere passive.

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By *George Hassal*, a member of the Army.

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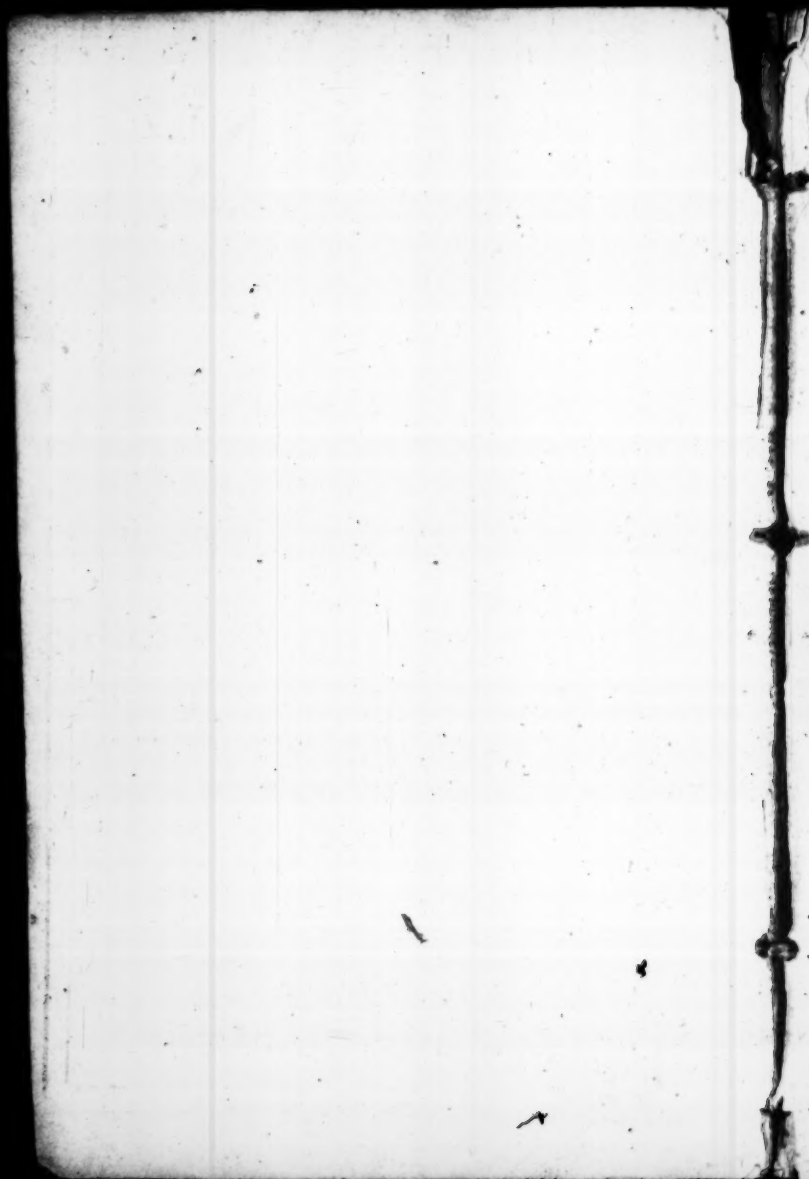
Zechariah the 4.<sup>th</sup> verse the 6.<sup>th</sup>

*Then he answered and spake unto me, saying, this is the  
word of the Lord unto Zerubbabel, saying, not by  
might, nor by power, but by my spirit, saith the Lord of  
hosts.*

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L O N D O N,

Printed in the year, 1 6 4 8.





TO THE  
READER.

Courteous Reader,

**I** Know, that in the setting forth  
but of these few lines, I shall be  
brought under the censure of  
two sorts of men; the natu-  
rall, and spirituall; as for  
the naturall man, I look not upon him as  
a competent Judge here, for he knowes not  
the things of the Spirit, neither can he,  
for they are spiritually discerned, and there-  
fore how can he judge of those things he is  
ignorant of; yet I am sure I shall not escape  
his censure however; but blessed be the Fa-  
ther, he hath taught me how to beare the  
hard censures, reproaches, and rewilings of  
such

## To the Reader.

Such men with patience, whilst I look not  
at the things which are seen, but at the  
things which are not seen; for the things  
that are seen are temporary, but the things  
that are not seen are eternall; But as for  
the spirituall man, he knoweth all things  
that appertaineth to life, and godlinesse;  
The spirit searcheth the deep things of God,  
and revealeth it unto him: so that he is a  
competent Judge, judging all things, yet  
he himselfe is judged of no man; and there-  
fore I am sure of his charitable censure, be-  
cause he can tell how to judge spiritually.

Now Gentle Reader, which of these two  
thou art, I doe not know; but this I shall  
desire to certifie thee of, that I doe not write  
this, to teach thee of the Father, as to say,  
know him, for that is the work of the Spi-  
rit; nor to enlighten thy understanding,  
for the Lord hath prepared a Lamp for his  
anoyned, even Iesus Christ, the true light,  
that lightneth every man that cometh into  
the world; but if this may be to thee as an  
evidence to these truths, as already mani-  
fested in thee, I shall much rejoyce, and so  
I believe thou wilt; for, from that short  
(yet

## To the Reader.

(yet sweet) experience that I have had of the Spirit, I finde it to be the nature of the Saints, (in whom it is) to rejoyce in one anothers light, as Solomon saith, in Proverbs the 13.<sup>th</sup> verse the 9.<sup>th</sup> The light of the righteous rejoyceth, but the lamp of the wicked shall be put out.

The Saint who is truly spiritualized, is (as it were) overwhelmed with extreme passions of Love, Ioy, and spirituall delight in beholding the same light in others, that is in himselfe; wherefore, as the Apostle John then bare record of Christ comming in the flesh, and being made manifest in the flesh; so doe I now bare record of his coming in the Spirit, in the flesh of the Saints, and manifesting himselfe unto them; and that, as the flesh of Christ died at Ierusalem, and rose againe; so doth the flesh of a Saint (when Christ comes) dye to the old Adam, and (by the power of the resurrection of Christ) live to the new Adam, by the renewing of the mind; the Saint being once clothed with Christ (which is his Righteousnesse) Mortality (that came by the fall of the first Adam) is swallowed up of life,

A 3

which

To the Reader.

*which is the second Adam; and so Christian Reader, this is my earnest desire, that we may waite upon God for a further Manifestation of himselfe, untill he shall renew our strength; then shall wee mount up with wings as Eagles; then shall we runne, and not be weary, we shall walke, and not faint, Isaiah the 40. 31.*

Thine in the Bowels

of love,

GEORGE HASSALL.

The

(1)



THE  
DESIGNE  
OF GOD  
IN THE  
SAINTS;

OR,

The Spirit transporting the minde  
of a Christian from the humane na-  
ture into the Divine.



That ( which according to my ap-  
prehension of the Spirit of God )  
I perceive to be his designe in  
every one of those he intends to  
manifest himselfe unto ( but are  
yet in this veile of flesh ) is , to  
transport them from flesh to Spirit, from flesh-  
ly *Agypt*, where they are in bondage, to the  
spirituall *Canaan*, where he will make them free;  
from *Babylon* in the Mysterie, where they are in  
Captivity,

Captivity, unto *Jerusalem* in the Myſterie, where they ſhall be free Denizens ; from the beauty and excellency of a fleſhly creature, to the beauty and excellency of the ſpirituall Creator ; from all worldly glory, and honour whatſoever, to that heavenly honour, and glorious privilege, to be the ſonnes of God, and Co-heires with Chriſt ; (*In whoſe preſence is fulneſſe of joy, and at whoſe right hand are pleaſures for evermore ;*) from the power of darkneſſe unto *his marvellous light* ; from all outward, or imaginary worſhips, formes, and carnall Ordinances, to worſhip him who is the true God, only in Spirit and truth : in a word, it is to transport the mind of a Chriſtian, or rather the mind, which is the Chriſtian ( when ſpiritualized ) from the humane nature of fleſh, to the divine nature of Spirit ; as *Paul* ſaith, *Though we have knowne Chriſt in the fleſh, yet henceforth know we him ſo no more, but in Spirit.* And ſo the Saint will ſay, ( when he is got once to live with Chriſt in Spirit ; ) I knew Chriſt ( as I thought ) once in thoſe fleſhly diſpenſations ( or outward meanes, as ſome call them ) but henceforth I ſhall deſire to know him no more ſo but in Spirit, as I doe. The Saint being baptized with that one Baptiſme ( *not the putting away the filth of the fleſh, but the answer of a good Conſcience towards God* ) by the reſurrection of Jeſus Chriſt, (*Peter the firſt, the third, and the*

21.)



21.) knowes Christ to be in him, that heavenly *Manna*, the bread of life, and to be in him a *Vine* yielding fruit, and to be in him a well of water springing up unto eternall life; Paul saith, that in the ministration of bread and wine, they did but hold forth the Lords death till he came; And when Christ, which was the substance, was come, then the shadow was to be done away; they were not to retaine the shadow with the substance, and therefore sayes the Apostle Paul in *Colossians* the 2.<sup>d</sup> and the 16. *Let no man therefore judge you in meat, or in drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath dayes: which are a shadow of things to come, but the body is of Christ.*

When a man is new borne of the Spirit, he is then a new bottle, a vessell of honour fit for his masters use. Now saith Christ, *Men doe not put old wine into new bottles, but new wine into new bottles, and both are preserved*; New spirituall wine is most fit for that Saint that is new spiritualiz'd. Wherefore, if he be dead with Christ from the rudiments of the world, why as though living in the world, should he be subject to ordinances, as the Apostle saith in *Colossians* the 2.<sup>d</sup> and the 20.<sup>th</sup> and in *Galathians* the 4.<sup>th</sup> he saith to them, *But now after ye have known God, or rather are known of God; how turne yee againe to the weak and beggerly elements whereunto ye desire againe to be in bondage.* As if he

he should say, in that Chapter, as long as ye were under that low dispensation of ordinances, ye were but ( as servants ) under Tutors and Governours; but now is the appointed time of the Father come to make you free, and therefore he hath sent forth his Spirit of Adoption into your hearts, whereby you crie *Abba, Father*; and now that you are no more servants but sonnes, why doe you not keep you so? Why doe you look back upon those worldly elements, as if you had a desire to be againe in bondage to them.

The Apostle in the same Chapter confesseth, that his first coming unto them, and preaching of the Gospel, was through infirmitie of the flesh; ( being then under a low fleshly dispensation ) and yet they despised him not, but received him, as if he had been Christ himselfe; but now that he comes to preach unto them, in a ministration above Ordinances, a dispensation of the Spirit, by which they should bee made free ( poore man! ) he is become their enemy, as he there complains. But why *Paul* art thou become their enemy now, that not long since wast so great in their books? because I endeavour to draw them off from fleshly ordinances, and the Elements of the world, ( that by nature are no Gods ) by preaching unto them the myserie of godlinesse; Christ manifest in the flesh, not only Christ which is dead,

dead, but rather Christ which is risen in us, the hope of glory ; but they are so fast glewed to their formes, that they cannot endure sound doctrine, and therefore they look upon me as their enemy. Thus is *Paul* lookt upon as an enemy, ( by those that formerly would have pluckt out their eyes, and have given them unto him, to doe him good ) because he tells them the truth, and came not unto them in the same ministration that he formerly came to them in, but in a higher and more spirituall ; and yet saith *Paul* sweetly to them in the 19. and 20. verses, *My little children, of whom I travaile againe in birth, untill Christ be formed in you ; I desire to be present with you now, and to change my voyce, for I stand in doubt of you.*

See now this blessed Apostle, after that Christ was formed in him, and that he was brought up to live in the third Heaven, in Spirit, how earnest and desirous is he to have all those ( that formerly he had society with, and had preacht the Gospell through infirmity unto ) to have the like spirituall injoyment in them, and to be brought up to the same perfection and unity of the Spirit with himselfe. Now that *Paul* was made a partaker of the divine nature, he could as well comprehend the Sea in the hollow of his hand, as conceale it ; the divine nature is love ; ( God is love, ) and here  
you

you might see this nature in *Paul*; for after he knew the onenesse and unity of the Saints with the Father, he must make it knowne unto them, and yet they keep close to their old formes, and will not heare him, because they thinke he is fallen from his first principles, and is led away from his former profession, with the errours of the wicked, thinking it strange, that whilst they are in this veile of flesh, they should be so translated into the Image of God, as to worship him in such a spirituall manner above Ordinances; but here was the difference between them and *Paul*, Christ being formed in him, and manifested unto him, as the substance of all these shadowes; he did (by what he apprehended of him) see the vanity of the one, and the glory and excellency of the other; comparing spirituall things, with his spiritualized understanding; and therefore he saith, *My little children, of whom I travell in birth againe, untill Christ be formed in you. And know yee not, that except Christ be in you, yee are Reprobates. And in other place; Stand fast in the Liberty wherewith Christ hath made you free, and be not entangled againe with the yoke of bondage.*

But as the *Jewes* thought that Christ spake of the Temple at *Jerusalem* that *Solomon* built, when he spake of his body; and as *Nicodemus* thought that Christ had spoken of a naturall birth,

birth, when he spake of a spirituall; so did these men unto whom *Paul* writ, (comparing spirituall things to their naturall and carnall understandings) thinke that he spake of a naturall man, when he spake of the spirituall; they thought that he had spoken of naturall freedome, when indeed he spoke of a spirituall freedome, such as he enjoyed when he was in the stocks, the enjoyment thereof being then so gladsome, so joyous and sweet unto him, that it made him sing for joy of heart; as God saith in the last of *Isaiah* but one; when he was in bonds, he was yet free; and so shall all the Saints of God, whose lot and portion it is, or shall be, to be persecuted for the testimony of Christ their head; Whosoever believeth in him, shall not be ashamed: the Father will uphold them with the right hand of his Righteousnesse. It is now the weaknesse of many in our dayes to thinke, that because they doe not apprehend God in themselves, therefore he is not in them, and because that they are not able to comprehend the Father, that therefore he is not able to comprehend himselfe in them; thinking, that he dispences himselfe unto his Saints while they are here, only by shadowes, and not in substance; by these outward meanes (as they call it) hearing and reading, and preaching, and Bread and Wine, and not in Spirit; when for my

own part I finde it nothing so, as I must needs say : and if you shall ask me what comfort I had, or supportance, when I was under those Administrations ; truly I must needs confesse, I then thought that my greatest comfort in this world , was in those ordinances ; whereas I now finde, ( as *Jacob* said ) that of a truth it was God within me that supported and comforted me, and I knew it not, because I did not then apprehend him ; the appointed time of the Father was not come to make me free , and while I was a servant , it was not meet that I should know what my Lord did ; but ( now blessed for ever be his name ) I have heard his sweet still voice within me , saying, *Henceforth call I thee no more a servant, but my friend ; the servant knoweth not what his Lord doth, but all that I have heard of the Father will I declare unto thee.* It is now my work in thee to dispell those clouds of fleshly lusts, that have a long time harboured in thee, and been the veile that hath all this time hindred thee from beholding my glory in spirit ; I am the new *Adam*, the second *Adam*, *I will sit in thee as a refiners fire, & as fullers sope ; I will take away all thy drosse and tin.* Loe, I create a new heaven, and a new earth in thee, and the first heaven, and the first earth shall passe away ; The first *Adam* with all his glory and splendor, which hath hitherto been thy heaven, it shall vanish away ; and the second

*Adam*

*Adam* ( which after God is created in righteousness and true holinesse ) must take place ; and in that new heaven, and new earth that I create in thee, there shall dwell Righteousnesse ; It is I friend, that am that righteousness, that will dwell in thee , and make mine abode with thee ; nay, I will sup with thee, and thou shalt sup with me, and I will impart of the divine nature unto thee ; *As the Father hath given to me of the Spirit freely, so will I give unto thee*, and thou shalt partake thereof ; thou shalt see thy selfe to live in, and by me ; thou shalt see thy selfe to have thy being and spirituall subsistence in me, *I am that bread of life, and that water of life ; out of thy belly shall flow rivers of living water. I will destroy in thee every evill thought, and high imagination that exalteth it selfe against me ;* for now is the judgement of this world in thee, now shall the Prince of this world be cast out , *sinne shall have no more dominion over thee ;* for I will so manifest my selfe unto thee , that thou shalt no more lust after , nor be in love with any thing below me ; as thou shalt apprehend me in Spirit, all thy legall Righteousnesse shall appeare to thee but as a menstruous rag, and therefore wait thou upon me, untill I accomplish this my work in thee : for in the doing of it thou shalt be a meere passive, but when it is finisht , that I have once translated thee into my Image, then shalt thou bring forth fruit, suitable to the stock you  
are

are graffed into ; yea, thou shalt be so clothed with fine linnen, clean and white, that thou shalt not in the least be found naked. Mortality shall be swallowed up of life ; and thou shalt give thanks unto him, *who hath given thee the victory through thy Lord Iesus Christ.*

And as it is my meat and drinke to doe the will of my father, so shall it be thine : for I will transport thy minde, thy heart, and affections from all earthly things whatsoever (though it have appeared unto thee formerly never so glorious,) unto heavenly, divine, and spirituall things, that shall never vanish away ; it shall be more glorious, *yea, more sweet unto thy taste then the hony or the hony combe ; it shall be more precious unto thee then the gold of Ophir.*

Blessed be the Lord, I finde that he hath already (in some measure) so taken me up above fleshly, and carnall things, that I only wait upon him for a further and fuller manifestation of himself in me, according to his promise ; for I know that the Lord is not slack concerning his promise, as some men count slacknesse ; I know that his *coming draweth nigh ; he that shall come, will come, and will not tarry ;* and though that in outward ordinances, I was once busie and active, yet I finde that in the inward and spirituall workings within me, I was then (yea and am still) a meere passive; and therefore (according to my apprehension) we must know, that in the transportation



portation of a Christian, out of the humane nature into the divine, he is a meere passive, and not active at all, untill he partake of the divine nature, and then, as it is the divine nature of the Spirit to be active in searching the deep things of God, and declaring it to him, so is it a divine nature in the Spirit (likewise) to make the minde active in spirituall things, and in declaring unto others, what God hath manifested of himselfe in him; *That as the Father is, so he in this present world,* the 1. of *John* the 4.<sup>th</sup> and the 17.<sup>th</sup> but this we are not able to apprehend whilst we are in the body, being absent from the Lord, or whilst we are in low fleshly dispensations, being absent from the spiritual, which is beyond humane sense, or common reason; *For as is the earthy, such are they that are earthy, and as is the heavenly, such are they that are heavenly:* when we are once translated into his heavenly Image, then we shall see as we are seen, and know as we are known.

For as he is perfect, so are we, with one and the same perfection; and as he is holy, so are we, with one and the same holinesse; and as he is righteous, so are we, with one and the same righteousness; Christ is the Lord our righteousness, as well as the Fathers; (only we want a fuller manifestation of it, which we must waite for) he is that lamp that the Father hath prepared for his Anointed, *to be a Lanthorne unto their feet, and a light unto their pathes;* whilst we are in the humane and  
natural

naturall condition, there is a strong man armed  
 ( which is our lusts, armed with a desire of  
 worldly riches, honour, and pleasures, ) keepeth  
 the house (which is the minde) and for a while the  
 things that he enjoyeth are in peace, *untill the  
 stronger then he cometh* ( which is Christ ) and dis-  
 possesseth him of the minde ( taking it off from  
 doting on the world ) and taketh possession him-  
 selfe, and maketh it his *Temple*, his *house of pray-  
 er*, and whips out all the buyers and sellers out of  
 it.; he will no longer suffer a *den of theeves* to  
 harbour there, but takes it up for his owne habi-  
 ration, and there he sits, *as a Refiners fire, and as  
 Fullers sope*, purifying, & cleansing us as gold, and  
 silver, that we may offer unto the Lord, an offer-  
 ing in Righteousnesse, in all which the Creature  
 is a meere passive still; *Christ alone, who is wonder-  
 full in Councel, and excellent in Working*; his arme  
 alone brings salvation to him, and his righteousness  
 it sustaineth him; and therefore sayes the Saints,  
*this is the Lords doing, and it is wonderfull in our  
 eyes*; So that I say, the Christian in the various  
 workings of God in him ( which is the drawing  
 him up, from one dispensation which is low, unto  
 another, that is higher, and so from one dispensa-  
 tion to another, untill he take him up above all,  
 to live in Spirit with himselfe ) doth not in the  
 least, help, or assist, but is a meere passive in it,  
 though he think himself active in it, by following  
 of good duties, which is only bodily exercise, and  
 profiteth

*profiteth little, as the Apostle saith: but being once brought up into the nature of Spirit, he is then active in spirituall exercises; all his sacrifices that he offers to the Father are spirituall, he can offer no other; and such only are well pleasing to the Father, as are offered in the Son, For in him alone he is well pleased. God accepts not of any duty, or performance whatsoever, though never so zealous, that is not done, and acted in, and by Christ himselfe, to the Father, from the new Creature, which in us is borne of the free-woman, and not of the bond-woman; of the Spirit, and not of the flesh; as Christ himselfe said, that God is a Spirit; so he said, that they that worship him, must worship him in Spirit and in truth, which is Christ himselfe. He is the way, the truth, and the life; In him we live, move, and have our being; in him we are active, and, except we abide in him we can doe nothing; as he saith in John the 15. ver. the 5.<sup>th</sup> I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can doe nothing; So that when a man is borne again, when he is brought up to live with Christ, in the unity and onenesse of that ever blessed Spirit of himselfe, he is then active, and bringeth forth much fruit; he is then no more a servant, (as he was before) but a friend, The servant (saith Christ) knoweth not what his Lord doth, but I have called you friends: for all things that I have heard of my Father, I have made known unto you.*

He keeps nothing back from the Saints, because they are his friends: and *he hath chosen them*, and ordained them, that they should bring forth fruit, and that their fruit shall remaine, saith the Apostle *Paul* in the first of the *Corinths*, and the last ver. *But We all With open face, beholding as in a glasse the glory of the Lord, are changed into the same Image from glory to glory, even as by the Spirit of the Lord*; Where you may take notice, that this change in a Christian is wrought by the Spirit: this Spirit as a glasse, is that, in which we behold the glory of the Lord; at the sight of which precious and beautifull aspect, we are so enamored therewith, that there is a present change wrought in us; our mindes and affections are by the Spirit transported from all the glory, beauty, and excellency of the old Creation (that is under the Sun, (that as *Solomon* said) we behold them all to be but *vanity and vexation of Spirit*) unto the glory, beauty, and excellency of the new Creation, which is above the naturall Sun; *even Righteousnesse, and peace, and joy in the holy Ghost*. A Saint having no sooner found this one *Pearle* of so great price, but he goeth presently, and sels all that he hath, and buyes it; when he is once borne of water, which is the Spirit, such is the powerfull operation of it, that it worketh a Saint into its own nature, as fire is said to do wood; The law of this Spirit of life, is that *which frees us from the Law of sin and death*, it makes us free of that Citie,

tie, the new *Jerusalem* that comes down from God out of heaven, and indeed is in all the Saints, and the Saints in it, that live in this Spirit; they have no need of the light of the Sun, nor the light of the Moone; (which is the light of the first *Adam*, and his glory) but the Lord God shall enlighten them, and the Lamb shall be their light, which is the second *Adam*, and his glory: for as the first *Adam* was a type or shadow of the second; so all those Types, and Ordinances, and the Law in the letter (as given in *Moses* Administration) though the very light and glory of the first *Adam*, (*by which we only know good and evil*) yet, but a shadow of the light and glory of the second *Adam*, by which *we not only know the will of God*, but are happy in doing of it; The old man *knows his Masters Will, but doth it not*, because he is weak; but the new man, he is strong, it is his meat and drink to doe the will of his Father.

When the Saint doth come to behold the glory of God in Spirit, to enlighten him, and the Lamb to be his light, by which he seeth his unity and oneness with the Father, and the Son he then comes to the true knowledge of the Son of God, and grows up to a perfect man, unto the measure of the stature of the fulnesse of Christ, as it is in *Ephesians* the 4. and the 12. so that when the Saints come to have the enjoyment of that everlasting light spoken of in the 60.<sup>th</sup> of *Isaiah*, They shall be so rooted and grounded in him, that they shall

not be tossed to and fro With every winde of doctrine, by the sleight of men, and cunning craftines, whereby they lye in waite to deceive men, and therefore saith Christ, If it were possible, they shall deceive the very elect : but the Saints having once the enjoyment of this light, it is impossible that ever they should be deceived ; for they are borne of the Spirit, and are Spirit ; now the spirituall man judgeth all things, yet he himselfe is judged of no man ; he cannot be seduc'd by false Prophets, that shall say, loe, Christ is in this forme, and loe, Christ is in that forme ; he believes them not, because the Son of Righteousnesse is already risen in him, with healing under his wings ; the Day-star, Christ Jesus, is arisen in him ; Christ will in no wise suffer the wicked one to touch him : For he hath desired him for his habitation, Psal. 132. ver. the 13. and there he dwels, and keeps possession in him, and where is a stronger then he to turne him out ? Shall the gates of Hell prevaile against him ? no, nor the Dragon neither ; our Michael will take a course to overthrow them, and leave of them, neither root, nor branch in the Saint, but will keep him as the apple of his eye, which cannot behold iniquity. Marke what Christ saith ( in the 60. of Isa. and verse 17. ) unto the Saints, or the Church, For brasse I will bring gold, and for iron I will bring silver, and for wood brasse, and for stones iron : I will also make thy officers peace, and thine exactors Righteousnesse.

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What a sweet promise is here of Christ , with some expressions which hold forth to us his more excellent and exceeding glory in coming, then in the coming of the first *Adam*; did the first man bring brasse with him ? why, Christ will bring for that gold; did the first man bring a fleshly Administration ? why, the second *man is the Lord from Heaven, heavenly*; he will bring a more heavenly and spirituall administration to the Saint, when he manifesteth himselfe unto him.

But least I should here be mistaken, I desire the Reader to take notice , that what I call the Saint, or Christian, is not meant by me, man, as he is by nature visible to the naturall eye ; but that which I call the Saint , is the minde of a man, translated by the Spirit into the Image of God, or taken off from the fleshly glory of creature, to look upon, and affect the spiritual glory of the Creator, as is before expressed; that is it which I call the Saint : for saith *Paul*, *I thanke God, that with my minde I serve God, though with the flesh I serve sinne* : the minde sanctified is the Saint, and so *Paul* was a Saint, and so the minde being taken up by Christ from the humane nature of flesh, into the divine nature of Spirit, and translated into his Image or likenesse, is properly said to be a Christian, or new creature ; so that there is a clear difference between the law of the members (in such a man) and the law of his mind, *for the law of his members, as Paul said, is*  
B 4
*alwayes*

*alwayes warring, and rebelling against the law of his mind, & is that w<sup>ch</sup> sometimes carries him away captive to sin : Wherefore it is not the might of the Presbyter, nor the power of the Magistrate; either in constraining, or in restraining, that can make a Saint; it is not their forms and ordinances that can any more bring a man to the spirituall Canaan, then Moses could bring the children of Israel to the temporall Canaan, he must be dead before they come there; it is not all the powers in the world that can transport the minde of a man from the humane nature into the divine, (till when, he is neither a Christian, nor a Saint,) but the Lord Jesus Christ and the power of his might ; it is the Spirit of the Lord of Hosts that shall make the great Mountaine become a Plaine before Zerubbable , it is he that hath laid the foundation, and it is he that shall come and finish it ; wherefore I shall conclude with that saying of James, in chapter the 5. verse the 7. and 8. Be patient therefore brethren, to the coming of the Lord, Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the early and latter raine; Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.*

FINIS.



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